aware of myself apart from my becomings and my perception of them, apart from the forms of active consciousness which I assume in the waves of the sea of conscious force which is the stuff of my mental and life nature. It is when I entirely detach the mental person from his act of self-experience that I become fully aware first, of the sheer ego and, in the end, of the witness self or the thinking mental Person, the something or someone who becomes angry and observes it but is not limited or determined in his being by the anger or the perception. He is, on the contrary, a constant factor aware of an unlimited succession of conscious movements and conscious experiences of movements and aware of his own being in that succession; but he can be aware of it also behind that succession, supporting it, containing it, always the same in fact of being and force of being beyond the changing forms or arrangements of his conscious force. He is thus the Self that is immutably and at the same time the Self that becomes eternally in the succession of Time.

It is evident that there are not really two selves, but one conscious being which throws itself up in the waves of conscious force so as

to experience
itself in a succession of changing
movements of
itself, by which it is not really changed,
increased
or diminished,—any more than the
original stuff of
Matter or Energy in the material world
is increased
or diminished by the constantly
changing combina-
tions of the elements,—although it seems
to be